

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennia. Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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PRAYING FOR DAILY BREAD

How God Gives Food, Clothes, Money, Jobs, Cars, Other Material Blessings in Answer to Prayer; Personal Testimony of Prayers Answered For Material Blessings

By EVANGELIST JOHN R. RICE

One afternoon in the midst of a revival campaign I spoke at Sherman, Texas, under the shade of the trees on the courthouse lawn. I suppose seventy-five or a hundred people had gathered that week-day afternoon to hear the message on prayer. My text was, "Ask and ye shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," found in Matthew 7:7, 8. After I had earnestly tried to show that God is eager to give in answer to our prayers and stressed the plain words of our Saviour that "every one that asketh receiveth," a Baptist deacon rose in the audience and said, "Brother Rice, I believe in prayer; and I know God answers prayer but I do not believe God wants us to pray about literally everything. Why, you talk as if you could even pray and get a—a—he was searching for a preposterous thing—as if you could even get a barrel of pickles!"

The people laughed, but I told him plainly, "Yes, anybody who needs a barrel of pickles should pray for them, and I thank God that God has given me things a whole lot greater, and seemingly more unlikely, than a barrel of pickles."

What shall we ask for when we pray? That is answered many times in the Bible. We are to ask for everything we want! Anything that you have a right to want, you have a right to ask for. Every Christian should take every desire to God in prayer. It is a sin to

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want anything that you cannot honestly pray for, and you should ask God to remove the desire, if it is wrong; and if the desire itself is not wrong then you ought to ask God to fulfill it!

Note these Scriptures telling us what we are to pray for:

"The desires of thine heart" (Psalm 37:4).

"What things soever ye desire when ye pray" (Mark 11:24).

"Ye shall ask what ye will" (John 15:7).

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Elsewhere we will discuss the conditions to be met when we pray, but we are inquiring now, "What shall I ask for when I pray?" And the Lord answers back in His Word many times that we are to ask for whatsoever we desire. We are to let our requests in everything be made known to God. We are to carry everything to God in prayer. So, plainly, God intended us to pray for all material needs.

When Jesus taught His disciples the model prayer He said, "When ye pray, say, Our Father, which art in heaven... give us day by day our daily bread" (Luke 11:2, 3). Jesus plainly commands us Christians to pray for our daily bread. And of course He meant not only bread, but all our necessary food, and other material necessities. In Matthew 6:9-13, Matthew gives the Lord's Prayer, or the model prayer, and the request is, "Give us this day our daily bread." Then following that in the same chapter the Saviour commanded us not to lay up for ourselves treasures on earth and said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." (Matt. 6:25), and then reminded us that our Heavenly Father feeds the fowls of the air and clothes the lilies of the field. So there can be no doubt that the Saviour intended us to pray for bread and clothes, and all the material blessings. All of our physical needs are matters to be taken up with our Heavenly Father in trusting prayer. And when the Lord Jesus commanded us to pray for daily bread, He implied forcibly that the Heavenly Father will surely grant this request. How bold we ought to be when we come to our own Heavenly Father and ask Him for bread for today!

How many wonderful miracles God has worked recorded throughout the Bible, simply to give people necessary food! God gave the children of Israel manna from Heaven full forty years, six miracles a week, year in year out. (Continued on page three)

GOD'S CALL TO SEPARATION

By R. E. NEIGHBOUR, D.D.

(A stenographically reported message taken from a series of sermons on the Victorious Life.)

If you have your Bible, I shall tell you where you may find our first text. It is in Hebrews 13, the 13th verse.

"Let us go forth therefore unto him without the camp, bearing his reproach."

The call of the whole Bible is the call to separation. Today I ran through some of the various scriptures that give the call to separation. Beloved, I was engulfed in a sea of truth. Accordingly, I just picked out a few scriptures which I thought were most vital.

There are many things in the Word of God about separation, things not to be merely read, nor memorized; but to be obeyed. What God says about separation is for practice. Am I correct in this? They are for all saints—the worldly saints, the carnal saints, as well as for those who are the spiritual.

Light Separated from Darkness

Our first message of separation is in the first chapter of Genesis. "And God saw the light, that it was good; and God divided the light from the darkness."

God divided, that is, God separated the light from the darkness. You think that this scripture means nothing to us. You say, "Of course, God separated the light from the darkness, because they could not dwell together." If you exclude the light, you let in the darkness. Therefore, the only way to get rid of the darkness, is to let in the light. They cannot dwell together. Am I right in that?

Now listen, the Word of God says that we are the children of light, and that others are the children of the darkness. To the ungodly there is reserved the blackness of darkness forever. There is no place here, nor in heaven, therefore, for comradeship between light and darkness. If we are light, and the world is darkness, where is the place of fellowship? I am first of all putting down a few fundamental principles.

The Waters Above Separated from The Waters Below

In the 6th verse of Genesis 1, we read:

"God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Now, there were waters above the earth, and there were waters upon the earth. God divided, them, separated them the one from the other; and, the space betwixt the waters upon the earth and above the earth, He called the firmament or heaven. There are three heavens, I guess you know that; but this heaven in this verse is the space, that in the primeval creation, dwelt between the waters above the earth, and the waters upon the earth.

The Waters Separated from the Dry Land

Another plea for separation is found in verse 9:

"And God said, Let the waters under the heaven be gathered together in one place, and let the dry land appear: and it was so. And God separated the waters from the dry land."

Isn't it wonderful how separation runs through Genesis 1? I heard a preacher say the other day that Revelation 21, where it says,

"There shall be no more sea" meant: there will be no more separation in heaven. Well, I guess it suggests that all right, but it surely means what it says.

When people ask me what plain statements of scripture mean, I say, "When the plain sense makes good sense, I never try to give it any other sense." Why should I? I take it that when God said anything, He meant just what He said. Here in Genesis is the picture of separation.

Day Separated from Night

Again, in the 14th verse we have this statement:

"And God said, Let there be light in the firmament of the heaven, to divide the day from the night."

That is something like light separated from the darkness. However, it increases the force of our

argument. If we are the children of light, and the children of the day, the night cannot dwell with us. We have no place of fellowship with the night.

God's Call to Abraham

Let us go now into the twelfth chapter of Genesis where we have separation practically set forth for saints. Chapter 12, verse 1:

"And the Lord said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee."

God gave this promise to Abraham, conditioned upon his getting out of his country and home. Here it is:

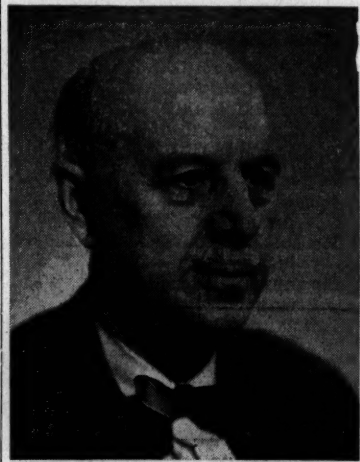
"And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing."

I do not believe any Christian can get a blessing from heaven, and be a blessing unto men, unless he is separated.

Do you know what the word "Hebrew" means? It means a "come outer," or, a "come-across-er." Let us all be "Hebrews" in this sense. God asked Abram to get out, and to get "unto." God never asks us to separate ourselves, or to get out of anything, unless He has something far better into which we may enter. He gives us more than we lose.

Some ministers were talking together about how much they had given up to follow Christ. The younger ones seemed to have the floor first. Each man would tell how much it cost him to go through with God, and go all the way in his Christian life. Finally a dear old saint got up and said, "I have forgotten how much it cost me to follow Christ. I have spent

(CONTINUED ON PAGE TWO)



DR. R. E. NEIGHBOUR

Last Call -- 5000 If You Help!

Last Chance to Get in Trial Subscriptions for Sword; Triumph Depends On Help; Offer Closes November 27th.

Heading a big prayer list on the wall of the Sword of the Lord office is this item: "5,000 Trial Subscriptions." We asked God and our readers to send us 5,000, 4-month trial subscriptions. The campaign closes November 27th. You may send subscriptions just so your letter is postmarked by midnight, Thursday, November 27th. This is written Saturday, November 15. Approximately 2,600 subscriptions have been paid for. But subscriptions are coming in fast; before you get this paper we will have 1,000 or 1,200 more. This means that when you get this mail we will probably lack 1,200 or 1,600 subscriptions of reaching our goal of 5,000. A great victory is possible and we earnestly covet your help. If hundreds of you will make a last effort and send in five or more trial subscriptions at once when you receive this paper, our hearts will be made happy by the glorious victory, 5,000 new families getting Sword of the Lord.

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We are especially eager to have every fundamental preacher get acquainted with The Sword of the Lord during this trial offer. Many a Christian would furnish a great blessing to many by sending trial subscriptions to every Sunday School teacher, every deacon, elder and trustee in your church. Some pastors have seen that practically every family in their churches receive The Sword of the Lord for a trial period. Be prayerful about it and send as many trial subscriptions as you can.

We are doing our part prayerfully and sacrificially here in the office. We believe it will greatly honor God to have 5,000 families reading this paper week after week. Sermons are already in hand to be printed soon by Evangelist Charles E. Fuller; Dr. H. A. Ironside; Dr. R. G. Lee of Memphis, Tennessee; Rev. Sam Morris of San Antonio, Texas; Dr. Walter L. Wilson of Kansas City; editor John R. Rice and others.

THIS IS OUR LAST APPEAL OF THE CAMPAIGN. GET YOUR SUBSCRIPTION LISTS IN THE MAIL BY THURSDAY, NOVEMBER 27. Do what you can for your Christian friends and for the Lord and do it at once.

With grateful thanks, I am
Yours,
The Editor

Editor to Toronto

The editor is now in a revival effort with the East Park Baptist Church, 18th and Prairie Streets, Decatur, Illinois. Rev. John W. Hanson is the pastor. God has blessed with conversions nearly every service. We hope to have a week of great reaping, closing Sunday, November 23rd.

Wednesday, November 26th we begin a campaign with the People's Church, Toronto, Canada, Dr. Oswald J. Smith, pastor. We expect to be there nearly three weeks, through December 14th. We covet the prayers of friends that God will give many souls.

December 16 and 17 will be with the Bethlehem Congregational Church, Dover, New Jersey, Rev. H. Z. Cleveland, pastor.

December 18 and 19 we are to be, God willing, with the Fellowship Baptist Church, Passaic, New Jersey. Our beloved Brother W. G. Stroh is pastor.

Saturday night, December 20, we are to speak for the Chicago Fundamental Young People's Fellowship in Zion Evangelical Free Church, Chicago. And Sunday, December 21 will speak at the same church. Rev. G. P. Skoda is the pastor. We trust our readers will bear in mind the heavy burdens we carry in revival work, besides our heavy mail and the editorial duties in connection with The Sword of the Lord. Will you not pray that God will give special grace and the power of the Holy Spirit?

GOD'S CALL TO SEPARATION

(CONTINUED FROM PAGE ONE)

my time thinking and talking about what He has given me."

The Apostle Paul gave up much also, but when he got to thinking about it, he said, "I count it but dung, that I may win Christ." It was nothing at all.

God does call us out of our Haran, however, He calls us into His Canaan. Christ talks about our giving up father, and mother, and brother, and sister, and houses, and lands. He has asked as much of us as He asked of Abram. Let me give you just a little poem of mine:

Must I leave them all?
Father, mother, sister, brother,
Houses, lands, and all the other
Things that do enthrall?
Must I lay them down?
High ambitions, acquisitions,
All those coveted positions,
All my joy and crown?

This is, indeed, God's call to you. What is your reply? I will voice mine:

Lord, I hear Thy loving call
To leave my all:
Gladly follow I Thy way,
Let come what may:
Father, mother, sister, wife,
And e'en my life
On Thine altar all are laid:
My vow is made.
All are subject now to Thee,
Thine own to be.

Are you willing to give up every thing for Christ? Abraham did—father, mother, sister, brother, houses, lands—are you ready to come and put them all on the altar of Jesus Christ? Let us go now to our next scripture.

Abraham Separates from Lot

When Abraham went out, Lot joined him, and they went together. Somehow or other, they were not made from the same mold, they did not have the same vision. Both of them loved God. Lot was a righteous man, and he vexed his righteous soul with the filthy communications of the wicked. Yet, there was as much difference between Abraham and Lot as between day and night.

Trouble was soon brewing. The herdsmen of Lot and the herdsmen of Abraham were having contention and confusion. Abraham called Lot in and said, "We cannot dwell together. You go one way and I'll go another. I will let you take your choice. You may go any way, anywhere you want to go." Lot looked and, Behold, all the land was well watered toward Sodom; so he chose the plain that reached out before him—a wonderful place for him to feed his cattle; with near-by Sodom, a great place to market them. Thus, Lot chose all the way of the plain, and the first thing he knew, he landed in Sodom.

What about Abraham? He made no choice for himself. However, after Lot was gone, the Lord said unto Abraham: "Lift up thine eyes and look to the east and to the west, to the north and to the south, for all the land that thou seest, I will give to thee, and to thy seed forever."

There are many saints from which you must separate even as from the unsaved. You cannot afford to walk in any close, companionable sense with carnal Christians.

There is no room for real comradeship and fellowship between those who are tent dwellers and those who are city dwellers; between those who want to have commerce in Sodom, and those who journey, looking for a city whose builder and maker is God.

You know, Beloved, a person who is going all the way with the Lord will find himself rather lone-

ly down here even among some Christians. You are a stranger and you are a pilgrim, passing along through a foreign land. How many of you ever heard the song, "I'm a pilgrim, and I'm a stranger"? That is wrong. The Bible says, "a stranger and a pilgrim—always a stranger before you are a pilgrim. How can you be a pilgrim to another city until you are a stranger to this one?"

Even though you live in Chicago, you are journeying out as fast as you can get out. You are a tent dweller in a big city.

So it was, Abraham left Ur of the Chaldees.

Rebekah Separates from Home

It was a wonderful day when Rebekah started out over the sands to Isaac. You remember how Eliezer wanted to leave on his return to Abraham. The mother of Rebekah urged delay. She wanted first to give a feast to Rebekah. She said, "It is not done so in this country." However, Eliezer said, "Delay me not, I must go." The mother called Rebekah to see what she had to say, Rebekah was standing around the corner listening. She slipped in and said, "What is it, mother?" The mother told her that Abraham's servant wanted to hurry right off over the desert sands to Isaac. She then said, "Wilt thou go?" Rebekah looked quietly into the face of her mother, and with a decisive heart said, "I will go."

As she started across the desert, her mother bade her farewell. Then, the Bible gives the mother's final words: "Be thou the mother of thousands of millions, and let thy children possess the gates of their enemies."

May we add—any man or woman who will leave this world, its lustings and its lurrings, and start out toward the city whose builder and maker is God, will with God's blessings become the spiritual father or mother of many souls. It pays to be separated, doesn't it? It pays to journey toward the marriage of the Lamb. Thank God, it does. Here is one of my little poems which carries a message for us just now.

I saw a Christian as the day
broke gray,
He took his burden, starting on
his way,
He never faltered till a west-
ring sun
Proclaimed the message that his
day was done:
I saw him enter heaven's wide-
flung door,
I saw him crowned with glory
ever more,
Both tried and true, He now
shone forth as gold:
A great reward was his, an hun-
dredfold.

I saw another start at break of
day,
But soon he tired, and fainted by
the way:
He turned aside to spend a pleas-
ant hour,
And basked beneath the world's
entrancing bower:

I saw him later stand before
the throne.
Saved by God's grace, and yet
without a crown:
His face was sad, he held no
harp, no lyre,
His works were burned, and he
was saved "by fire."

You can stay in Haran, if you want to. You can remain with your mother back yonder at the old home if you want to. However, I am moving away from all these things toward the city whose builder and maker is God, toward the marriage in the air.

Satan's Efforts to Hinder Separation

Now for our next scripture. God is talking to Moses, and this is what He says in Exodus 10:1:

"And the Lord said unto Moses, Go in unto Pharaoh: What was he to do when he came before the king? Here it is:

"Tell him to let my people go."

In the 7th verse of chapter 10: "And Pharaoh's servant said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God. And Moses said, We will go with our young and with our old."

Note what they said:

"Let the MEN go."

"And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go."

And Pharaoh said, "Not so: go now ye that are MEN and serve the Lord." To this very hour the devil seeks to divide homes. He will let father go, and keep mother; or, let mother go, while he holds on to father. He may let them both go, if he cannot help it; but he will hold on to the children.

Joshua said: "As for me and my house, we will serve the Lord." Shall parents argue, "We cannot help it if our children go to the devil." Then, what does this verse of Scripture mean: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house"?

I know there are times, perhaps, when children are called out from under the prayers of father or mother for a while; however, the reason most families are divided is because either the father or the mother, one or both are not wholly yielded to God. If they are now, they have not always been in the past.

You say, "Well, a lot of preachers have bad children." I can't help that. Preachers, and preachers' wives must practice at home what they preach in the pulpit. We must live Christ out every hour before our children. Our wives must stand with us in things spiritual—both bringing up their children in the way they should go.

God said, "I know Abraham, that he will bring up his children aright."

Let Your Herds Be Stayed

So Pharaoh said, "Go now, ye that are men"—Satan's effort is to break families. Let me give you another statement:

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed: let your little ones also go with you."

You know, that is a nice way to serve the Lord. Shall we give God the worship of our lips, but give our money unto the devil?

I was about to baptize a man, an engineer. As he was getting ready, he said, Brother Neighbour, would it be all right for me to keep my pocketbook in my pocket, when you baptize me? I said: "What do you mean?" He said, "I should like to get my money baptized." I said, "I have baptized hundreds of people in my life but never have I baptized any pocketbooks. There is no command to baptize pocketbooks; however, if your pocketbook is a part of you, you may take it along." Since then I have thought about it great deal. Would to God that everybody I have baptized, in the years gone by, had had, at least in his attitude, his pocketbook baptized.

"And Pharaoh said, Let your cattle and your herds be stayed. Leave them with us, go ye that are men; go with your wives and your children; but leave your goods to me."

That is a trick of the devil. You say, "I give a tenth." You give a tithe? You should give it all. Do not brag about giving a tithe to the Lord, if you keep nine-tenths unto yourself, apart from God. Listen, everything you are and everything you have, yea, and your own life also, must be His in full separation from the world. I do not mean you have to give it to Brother Erickson or to me. You must, however, have it on the altar of the Lord. You must listen to His voice, and put it where He tells you to put it.

The first time I was in the home of A. M. Johnson, he said, "Let us gather in a little ring (Brother Johnson stood by me, and the rest of the guests and family stood around) and, Brother Neighbour, you lead us in prayer." I remember some of the words I said: "Oh, Lord, I am glad I am not Brother Johnson. It is too big a responsibility to have all the millions he has. Lord, he must give unto Thee an account for every dollar, therefore, give him wisdom, for I know he wants to follow Thee fully. Help him to use every dollar for the glory of God alone." When I said, "Amen," Brother Johnson stole his arm around me and pulled me tight up to him, and said, "God bless you, Brother Neighbour; thank you for that prayer." I said, "Lis-

ten, Brother Johnson, I am not asking for any of your money for myself." He said, "Oh, I know that." I said, "It is an awful responsibility to have it." I think he has less now, to account for than he then had.

Beloved, listen, I have no right to tell you when or where to spend your money, but I have a right to tell you to take it with you in separation unto God. We must bring it all to God and lay it on His altar, every bit of it, with nothing retained.

Go Not Far Away

And Pharaoh said: Go now, ye that are men and take your wives and your children and your money and all of it—but, "go not very far away"—just get out of Egypt, but stay on its border lands.

Four young girls, bless them, I can see them now, tripping along. They came up to the platform where I was sitting, after the benediction, and said that they wanted to ask me a question. I said, "That's lovely, get four chairs, and sit here with me, and I shall talk with you. Now, what do you want to know, girls?" They asked me if I thought it was all right for them to dance.

I said, "Girls, that is the craziest question I ever heard in my life." They said, "Well, really we want to know whether you think it is wrong for us to dance." I said again, "That is the craziest question. Why don't you turn the thing around, and get it straight. Why not ask me if I think dancing will glorify my Lord? When you ask me if I think it is wrong to dance, you seem afraid that, maybe dancing will send you to hell. Isn't that right?" "Yes," they said, "We do not want to be lost." I said, "Let us imagine you are fastened to the Lord by a big rubber band. Will you pull away and see just how far you can get into the world, without breaking the connection? That is not right. You ought to ask me, do you think that dancing will draw me closer to my Lord; do you think it will help me to testify to sinners; do you think it will bring glory to God? Will it make me a blessing?"

That is the only kind of question we ought to ask about anything and everything we do. You know, there is a little verse in the book of Ecclesiastes, describing the religion of the man under the sun, which says:

"Be not righteous over much, why shouldest thou die before thy time?"

These little Sunday School books are so pathetic. There is always one little hero boy that says "Yes Ma'am," and "Yes sir"; he always kisses his mother goodnight, and always washes his hands and face, and keeps spotlessly clean. He is so nice and good, that all the children reading the little story book will say, "That's a wonderful little boy." However before the book is over, the good little boy always dies, I never knew one that did not die before the end of the story. The result is the children get the idea that they were too good to live.

I was conducting a funeral of a very little child and the mother was weeping over her great loss. This is what she said, "Oh, Brother Neighbour, my sweet little darling girl was too good to live. God has taken her to heaven." I thought to myself, the book of Ecclesiastes told the truth. The idea is that you must not be too bad, nor too good.

There was an old colored man down south, the sexton of our church. When I'd say to him, "How are you this morning, Uncle John?" he always said: "I am just to'rable, how're you?" He never was well, and he never was sick—just to'rable. I have met a lot of Christian people over this country that are just that way; they are not hot, and they are not cold; they are not out for God, and they are not out for the devil; they are middle-of-the-roads. Let such hear God, "I will spue thee out of my mouth." We must go far away, and not linger anywhere close up into sin.

When they went out across the sea, God opened the sea for them, and God will open the sea for any man or woman who is willing to leave Egypt; leave the world. He will throw back his enemies, He will lead him through with a cloud by day, and a pillar of fire by night. He will bless that man, and that woman who is willing to leave Egypt. Do you believe it? He will

lead you out, and afterward He will give them to you and not to the world.

Let us cease trying to force our Christ, and our ethics, and our messages concerning the Christian life upon unregenerated hearts and upon people who know not God. Churches should not memorialize legislatures, and send letters to the President on how to run the country.

You say, "I thought God's ideals were for the world." Not at all. God talks to His own family on how they should live. He asks us to come out and be separate.

A Special People Unto God

It is in the 7th chapter of Deuteronomy, verses 6 and 7 that we read:

"For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are on the face of the earth."

Do you know what "special" means? That same thing, practically, is said of the church in I Peter 2:9:

"You are a royal priesthood, a chosen generation, a holy nation, a special people."

It is a "peculiar people" in the Authorized Version. A special people is a peculiar people. We are "special" in order that we might "show forth the glories of him."

Why should we tell the world what they should, or should not do, on the same basis that we tell it to saints. Others may do a thousand things that we cannot think of doing. We are "special."

I called on an aged saint one day. As I entered she said, "Brother Neighbour, come right in and have this chair." I looked at it. It was a "comfy" chair, it was luscious-looking, the nicest in the house. I said, "Look here, sister, isn't that your chair?" She said, "Brother Neighbour, every chair in this house is mine, thank you." I said, "They are all yours, I grant; but really, isn't this one specially yours?" "Yes, it is, Brother Neighbour, you guessed right, and you may sit anywhere else you want to." Then she dropped into her easy chair.

God certainly loves everybody, but we are SPECIAL above all the people on the face of the earth. He has chosen us out of all people, to be His, peculiarly His. There is a sense in which I love everybody, but I love Mrs. Neighbour specially. She is very SPECIAL.

So, there is a sense in which God loves all men, but we are SPECIAL; He, therefore, expects "SPECIAL" out of us.

There is a little word in the book of James where it says: "The spirit that dwelleth in us lusteth to envy." That means, He wants us to be wholly His.

How many of you think that the Christ who went to the cross and bought us with His blood wants us to be forever separated from all others unto Himself? We may love father, mother, brother, sister, and many others, but our love to them must be subservient to our love for Him. That is the reason we have God's call of separation, and He has a right to ask it of us and to expect it from us.

"Be Ye Separate"

Let us now open our Bibles to II Cor. 6:14-18:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of

(CONTINUED ON PAGE THREE)

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EVANGELIST JOHN R. RICE,
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GOD'S CALL TO SEPARATION

(CONTINUED FROM PAGE TWO)

the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you."

The heart of the Bible is God's call, "Come out." What are we to come out of? Out of everything—out of ourselves, out of the world, out of darkness, and into Him, our all in all.

Separation from Evil Brethren

May we show you a few definite things from which we should be separated. I Corinthians 5:11 tells us something on this line.

"I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous," (that will remove a good many from us) or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

In connection let us read Ephesians 5:11:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."

I was a young preacher, twenty-five years of age. I had just been called to the First Baptist Church of Americus, Ga. When I arrived on the scene, I learned the fact that the leading "basso" in the choir was a prominent, rich, but worldly man. Nevertheless, he was a wonderful "basso." The church had a quartette; he was one-fourth of its choir. Before I started to preach my introductory sermon, I said, "I understand that there is at least one in our choir that is not a Christian. I want it understood that as long as I am pastor of this church, we are to have no one in our choir who is not saved, and separated unto God." After the service I saw him coming. He said bluntly, "So you don't want me in your choir." I said, "That's right." "Do you think you are better than I am?" said he. "That is not the reason I think you should not sing," said I. Then I said, "Listen, my friend, I know someone else who does not think you should be in the choir." He said, "Who is that? I should like to know." I told him that he was that someone. I asked him if he thought he should sing. He spoke quickly, "No, of course I do not think so. I never did think so." I was as quick with: "Well, you and I agree." He had already told the committee he ought not to sing in the choir, that it was no place for him. I explained to him that that was the very reason I did not want him there.

"Well," he said, "your Lord that you preach about sat down with the publicans and sinners and ate with them." I said, "And He preached all the time He was there, and any time you need help or want me to pray with you, and discuss Christ and salvation, I am ready." I shall never forget how quickly he put forth his hand, and said, "Give me your hand, preacher. I shall stand by you as long as you are in this city and in this church." And he did.

When his own son was to be baptized, the door opened and in came that man and said, "Come here, son, and sit on my lap." His son, a big, strapping young man sat down on his father's knee, as his father put his arm around him, and said, "My boy, you are going to join this church?" "Yes, Father." "Listen then, this church stands for separation. Do you stand for it? Now, son, I know you have been dancing, you have been playing cards, and I am not willing that Brother Neighbour should baptize you unless you give me your word, on your honor, that you will stand by him in separation." The young man said: "I will stand with him." Then that dear man said, "Go ahead, and baptize him."

Separation from False Teachers

The call of God is still for separation. Anywhere you go in the Bible, that is what you find. Let me give you two or three other scriptures, explaining what separation includes. The epistles of I Thessalonians and II Thessalonians

emphasize the coming of the Lord. In fact, every chapter, in both epistles, tells of the Second Coming of Christ. Now, listen to these words:

"If any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed."

I'll read from II Timothy so you won't think just one scripture makes so strong a call to separation.

"This know that in the last days men shall be lovers of their own selves, boasters, proud, blasphemers, unfaithful, unholy," and so on. "Having a form of godliness." That is the saddest part of the picture, these men that are godless, have a form of godliness, "denying the power thereof. From such turn away."

Now, I have something to read from John's second epistle.

"For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

The whole little epistle is talking of the Truth, the Truth, the Truth. The Truth includes Christ's coming. We are not to bid God speed to one who denies it.

"For he that biddeth him God speed is partaker of his evil deeds."

A lady came to me in Kansas City and said, "Brother Neighbour, my pastor does not believe the Bible is the inspired Word of God. What shall I do?" I said, "Stay in that church only long enough to get out."

Another lady, not knowing that the first one had come, said, "My pastor does not believe that the blood is the sacrificial offering of Jesus Christ for sin. He rejects the atonement. What shall I do?" I said, "Stay in that church only long enough to get out."

Last week something else happened, rather two weeks ago. A beautiful lady, filled with the Holy Ghost, a wonderful writer, a widow with two of the loveliest girls, one sixteen and the other twelve, said to Mrs. Neighbour and to me: "I want to have a talk with both of you." She said: "I go to a certain church in our city. My pastor believes in the Bible. My pastor preaches the blood. He preaches regeneration, but, he has placed in authority in our church junior deacons and officers who are outstanding card players, theater goers, and world-leaders in the town. The young people of our church dance, play cards, go to the movies, and to the theaters. What do you think I ought to do?"

I said, "You have two lovely girls, if you bring them up in a worldly church, nine times out of ten, your beautiful girls will be caught in the whirl of the world. You better get out of that church, and get into one which is both orthodox and separated."

Separation is to be practiced. It is not a creed to be memorized. You say, "I am going home to think it over." Beloved, you do not need to think it over, you need to ACT RIGHT NOW.

We met a dear man at Northfield, Mass. I had led him to Christ out of an infidel's night, when he was about seventeen. He was my first convert. When I was old enough to go to college, he became my roommate. After I left college and had gone to South America, he studied on and on. After several years I met him on the campus at Northfield, and I said, "Arthur, let us go out and sit on the grass by the river and visit." As we sat together, I said, "Arthur, is your life on the altar?" He said, "No, Ed, it is not." I said, "My dear fellow, are you going out as a preacher without your life upon the altar?"

He said, "I am, for the simple reason that I am going to be a big preacher, the pastor of one of the largest churches in this country. I have spent ten years of my life in college, and in several seminaries, and I am going to the top,

whether God wants me to or not." I said, "Arthur, let us pray." He got on his knees by my side and I prayed that he might put his life and all on the altar. Afterward he prayed, but evaded the issue.

Well, I left him. Two weeks later I received a letter which ran like this: "Dear Ed: the joybells are ringing in my heart. My all is on the altar, and I have already written a letter to Richmond, Virginia, as an applicant to take up the work which you laid down in South America. Ed, I never told you this, but when you came home from Brazil, I heard God's call to take up the work." He wanted to be a big preacher, but when he wrote, "I am going," bells of joy began to ring.

Just a few years ago Arthur Deter wrote me a letter and said, "The Brazilian Baptist Convention has asked me to invite you to come down as their guest. I shall tour with you, and visit our mission stations in Brazil." How I wanted to go, I still want to go, yea, I am ready to go as soon as the Lord opens the way, and tells me to do it. But, brethren, Arthur Deter has had a wonderful ministry.

I call upon you people to be separated. Come out and go all the way with God. Stop compromising and camouflaging, and be true. How many of you, God helping you, are willing to go out side the camp with Christ and bear His reproach?

PRAYING FOR DAILY BREAD

(CONTINUED FROM PAGE ONE)

and year out, that the people simply might be fed! (Exodus 16:35). And God was so anxious for people to remember His willingness to give daily bread that He had the children of Israel to put a pot of the manna away to keep in the holy of holies through the centuries to remind them of God's willing and loving providence (Exodus 16:32-34). But the Lord cared as much for their clothes as for their food, and He saw that their garments waxed not old and that their shoes did not wear out for the forty years! (Deut. 29:5). And He gave the quail when they were hungry for meat (Ex. 16:13; Num. 11:31). He gave them water out of a rock when they were thirsty (Num. 20:11). He made the bitter water of Marah sweet (Exodus 15:25). Food, drink, clothes—these are matters to be freely taken up between a child and his father, between a Christian and his Heavenly Father!

God gave a hollow place in the jaw bone of an ass with which Samson had killed a thousand Philistines and there came out wa-

ter that he might drink so he would not perish (Judges 15:15-19).

God fed Elijah with ravens (I Kings 17:3-6). Twice a day Elijah had bread and meat brought from ravens, and drank of the brook. Then God sent him to the home of a widow in Zarephath and the handful of meal in a barrel and the bit of oil in a cruse neither wasted nor failed, but God miraculously multiplied them to feed His prophet and the widow and her son! (I Kings 17:9-16). God is definitely interested in the comfort and welfare of His people. God even sent an angel to bake a cake of bread for the discouraged Elijah, and to refresh him with water (I Kings 19:5-7).

It is remarkable how many miracles of the Saviour were done to provide somebody with physical necessities. The first miracle the Saviour did was to turn water into wine in Cana of Galilee (John 2:1-10). When Jesus planned to call Simon Peter and James and John to follow Him and be His disciples He said to Simon, "Launch out into the deep, and let down your nets for a draught," and the nets "enclosed a great multitude of fishes: and their net brake" (Luke 5:4-8). How impressive that this was a miracle of food! Then the Saviour

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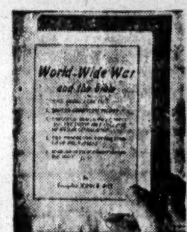
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Sword of the Lord Publishers

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PRAYING FOR DAILY BREAD

(CONTINUED FROM PAGE THREE)

later fed 5,000 people with five little barley loaves and two small fishes. And again He fed 4,000 people on another occasion. These are miracles of food. Then when Jesus had risen from the dead He went to Galilee, where the disciples had fished all night, catching nothing; and again He filled their nets, this time with 153 great fishes (Jno. 21:11).

Meantime He himself had built a fire of coals and cooked their breakfast by the lakeside (John 21:5-12). The Lord Jesus was interested in food, and how glad He was to supply it for hungry people!

And Paul rejoiced because the saints at Philippi had sent him food and other good things by the hand of Epaphroditus; and he wrote to say, "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your needs according to his riches in glory by Christ Jesus" (Phil. 4:18, 19). Paul took this food as being sent from God and promised that these beloved saints who cared for God's apostle should likewise have all their needs provided.

How often I have met the sin of unbelief as regards God's willingness to give physical blessings! Frequently people tell me, "Earthly blessings were for the Jews, but God gives to Christians heavenly blessings." I do not know who invented that wicked alibi of unbelief; I have known many good men to quote it. But it is certainly not true. God is as willing to give daily bread to Christians in the New Testament as in the Old Testament. His plan has never changed. In James 1:17 we are told "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." On this matter of supplying Christians' needs God never varies; there is never a shadow of turning away from His goodness in providential care for His own!

I know that God gives great spiritual blessings in answer to prayer, but I am equally sure that He longs to give us our daily bread, our raiment, and to supply all our physical material needs.

Every Christian should read the life story of George Muller, the man who built orphan houses at Ashley Downs in Bristol, England. There he housed over 2,000 orphans; and the money for every building, the money for every meal, the supplies for all the workers came in answer to prayer without ever taking a public collection and without ever appealing to any man for money. Hundreds of missionaries were supported, many thousands of copies of the Scripture were circulated, millions of tracts were printed and given out, schools for poor children were established and maintained; and in George Muller's life the over seven million dollars in money came in simply in answer to prayer, without ever asking a soul for a penny! (See "George Muller of Bristol, by A. T. Pierson, published by Revell.)

George Muller abundantly proved that God answers prayer about food and clothes and the ordinary necessities of life.

Let no one think that to pray for material things marks one as less spiritually minded. No, the opposite is true. One who gets his prayers answered about daily bread will be more likely to pray for the salvation of sinners, and more likely to get what he prays for!

Repeatedly in the Bible we are

encouraged to pray for material things because God gave His Son to die for us. In Romans 8:32 we are encouraged with these blessed words, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" If God loved us enough to let Jesus die for us, He loves us enough to answer our prayers and give us all things needed, even material things.

A Personal Testimony to Answered Prayer in Material Things

This is not theory with me. I feel impelled to give my personal testimony and say that I know God answers prayer about material things: about food, about clothes, about money, about jobs, about automobiles. I can say like David, "This poor man cried, and the Lord heard him" (Psalm 34:6). I can say with him, "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing" (Psalm 34:10). In ten years God has given me about \$32,750 to pay for printing gospel literature. For fifteen years I have had no regular salary, no promised and specified income from any source, either as pastor or evangelist; and yet God has cared for my family when it was small and when there are eight of us. He has cared for my office workers, as many as six full-time salaries regularly, besides part time workers. He has given thousands of dollars for radio broadcasts. In literally hundreds of detailed cases God has supplied our needs in answer to prayer. I think it will glorify the Lord and encourage the saints for me to tell briefly some of the things that God has done for me in answering prayer about material things.

In January, 1916, I was twenty years old, living on a stock farm near Dundee, a little cow town in West Texas. God stirred my soul with a desire for an education, yet I knew of no way to get money to go to school. My father did not have it. I had about \$9.35 besides my horse and saddle. I had tried to borrow money at the bank, had tried two well-to-do friends, had tried to sell my horse. But it was a time of financial stringency everywhere and I could not borrow the money and could not sell my horse. I remember that on the thirteenth day of January, as a cold mist was falling, I went out by the woodpile, through the pea patch, crawled through the fence and walked over the hill to a place of prayer I had. It was in the brakes in a bare ravine under a chaparral bush. There I went down on my face and prayed. I told God that I would do anything He wanted me to do: I would preach the gospel, or I would be a gospel singer, or anything else that He should clearly lead. I told Him I would give carefully a tenth of my income besides free-will offerings through the years. Then I told Him that since this burden was on my heart it must be from Him and I must ask Him to give me the means to go through college. I promised Him I would go, and I would look to Him to open the way before me.

I had been reading the little book, "How to Pray," by Dr. R. A. Torrey (one of the very best; every Christian ought to read it). I packed my little trunk which mother left when she died and told my father I would send him word when to ship it to me. Then I saddled my horse and rode away through the rain toward Decatur, Texas, to Decatur Baptist College.

On the way I talked to the Lord and told Him I would try every way to borrow money on my horse or to sell the horse for the money for the first tuition. I rode twenty-five miles and the next day walked into the Power State Bank at Archer City, Texas. Speaking to the cashier I said, "Mr. Power, I would like to borrow some money on my horse. I am going to college." He did not even look at the horse, but reached for a bank note and said, "Mr. Rice, how much money do you want?"

That stumped me! I hadn't ever gotten that close to getting the money before! But I said, "Well, I would need to get \$60.00 for the first payment on tuition."

"How long do you want it?" he asked, waiting to fill in the due date.

"I could pay it back in six

months, I think, when I am back home in the harvest," I said. So he made out the note for \$60.00, payable in six months, and I signed it.

A man standing at the window spoke up and said, "Mr. Powers, you told me you couldn't let anybody have money for longer than three months in these hard times we are having!"

"But this young man is a friend of mine and did me a special favor once," the cashier said. Once I had taken ten minutes to show him what I had learned from a book about grafting high-grade peach branches on to old trees for his orchard!

I rode on to Decatur College. God gave a job, when the president told me first that there was no job to be had. Soon I was milking cows and waiting on tables to pay my board. But another payment would be due on tuition soon, and I took it earnestly to God in prayer. Soon the president, Dr. J. L. Ward, who was a great blessing to me, and wonderfully kind, called me to his office and said, "John, can you teach a class in arithmetic for some backward boys who are not ready for the junior college course in algebra and geometry?" I assured him that I could, and soon I was making enough money to pay my tuition.

But I had few clothes. They were worn thin, and in my room late at night I patched my worn trousers. They became so thin and their strength so uncertain that I got to the point of carrying my cap behind me when I walked, to hide the patches!

One night I said to my roommate, Riley Whitley, "Riley, I am going to have to leave school if I don't get some clothes. I have gone as far as I can with patching these trousers." Riley suggested that we pray, and there together in our room we bowed in prayer; and God gave sweet assurance. That was Friday night. On Sunday afternoon there came a long-distance call from my uncle in Gainesville, Texas, a generous and godly man. He is now in Heaven. He said, "John, how much money do you need for some clothes?"

"How did you know I needed any money for clothes?" I asked.

"Well, I think a boy would always need clothes when he is in school," my uncle said. And after a little further talk he said for me to be looking out for a check. I had told him \$15.00 would buy the suit I needed, but the check was for \$20.00; and I bought a blue serge suit, a cap, and shoes worth that \$20.00! Later I paid back every dollar of it, bless God; but my heart is blessed every time I remember how God answered prayer again, and again, and again!

I went on through junior college and then through university and two years in the seminary with eight months out for time in the army, and yet I did not lose a day out of school for lack of money. I had a Backer Who supplied my needs. God answered my prayers!

And God has not changed since that time; He still answers prayer for all kinds of material needs; for jobs, for food, for clothes. In January of this year I told, in a radio broadcast from Grand Island, Nebraska, the story above of how God answered my prayers and helped me through school. An unhappy lad in Kansas State College had tuned in and heard the story. He was heartsick because of all the wickedness on the campus and the atheism and deliberate godlessness in the classrooms. He had long been praying that God would send him the means to go to Wheaton College, but he had no money. When he heard how God had answered my prayers, his heart thrilled and he said, "God can take care of me, too; and I am going to Wheaton College!"

When his roommate came in he was packing his clothes and told how, though he had no money, he believed God would help him get to Wheaton, Illinois, and that He would furnish the means for his tuition and board in that great Christian school. He hitchhiked to Wheaton College. Within two hours after he arrived in town he had a job to pay his expenses and a place to work for his board. Later he told me the story and now works part-time in my office, paying his own way through school.

In the summer on his father's

farm in Kansas he prayed that God would open some way for him to make enough money to come back to school. He felt impressed to buy a secondhand threshing machine. When it wouldn't work he stopped and prayed, and God showed him what was wrong. Soon he had paid for the machine four times over, threshing grain for neighbors.

In 1926 I resigned as pastor of the First Baptist Church, Shamrock, Texas, to enter full-time evangelistic work. I felt impressed to have a special time of dedication to God, and I entered into a covenant with Him like this, "Lord, I'll look after your work and you look after me and my family." I gave up \$10,000.00 life insurance. My wife and I agreed that we would trust in the Lord and not in men. I decided not to have again a regular salary and never to set any kind of price on my services for God. These fifteen years since God has cared for me and my family. I have six children, but God has cared for the eight of us in the family without any lack. Workers in my office, looking to me alone for support, have numbered much of the time five, besides other part-time workers.

In the last ten years God has given me in answer to prayer about \$32,750 for printing gospel literature. Printing bills often run as high as \$1,000.00 a month. I have had daily radio services totalling several years' time, spending thousands of dollars; and yet God has given it, every penny. Praise His name! And all these things and many more God has given in answer to prayer.

For example, for six months in 1931-32 I had a daily radio broadcast on WBAP at Fort Worth. The broadcast fee alone was \$25.00 a day. Two secretaries were needed to keep up with the work, besides the expenses of my family, and thousands of pieces of literature given away. Day by day we went to God in prayer, and God sent the money. I had no church to help on the expenses. I did not take public collections for the broadcast. And on the radio by agreement with the station I was never to make any special appeal for funds. I could only say, "This broadcast is maintained by the free-will offerings of God's people." Yet every week there was money in hand to pay the broadcast fee, to pay the workers, and for the necessities of life. And the way it came was by daily, believing prayer.

One day, as was our custom, Mrs. Rice, one of the secretaries and I agreed to pray for \$30.00 to come that day. We expressly named \$30.00 in our prayer and agreed in asking God for it. The morning mail came about 9 o'clock and contained among many letters, offerings totalling \$13.50 for the radio broadcast. The noon mail came with letters asking Bible questions, telling of blessings received through the broadcast, but with no money. The afternoon mail came about 3 o'clock with other letters but with no money; and I had some way expected, though we had not specified, that the \$30.00 would come in the mail that day. Most of the money for our needs came by mail, nearly all of it.

However, I went into a study and began to dictate a Bible lesson. Later a secretary came to the door and said, "Brother Rice, Mrs. W— wants to see you." I invited her to bring the lady in, and she came to thank me for the blessings received from the radio broadcast.

As she talked a bit about the blessings she had received through my Bible teaching she opened her purse and handed me a \$1.00 bill. She said, "I will never forget how my heart was thrilled the first time I ever heard you, at an Epworth League meeting, explaining the Scriptures. And now to think of the joy I have in hearing you on the radio every day!" Tears came in her eyes and she said to me, "Give me that dollar back!" And she handed me a \$5.00 bill instead.

"My neighbor has been listening to you, a Catholic woman," she said. "She had seemed so hard to reach and so far off from God, but now I am beginning to believe that she may get saved. It is wonderful what the broadcast is doing for people who hear." Then suddenly she said, "Here, give me the \$5.00 bill, and I will give you ten instead!" So she gave me a \$10.00 bill instead of the five and contin-

ued speaking about the blessings they had received. As she discussed how her husband had been blessed by the broadcast, she said, "I believe Frank would want me to give you everything I have in my purse except just carfare to get home!" With tears in her eyes and with trembling lips she handed me back the \$5.00 and the one, and then in her coin purse she found coins totalling fifty cents and handed them to me.

With happy steps she left the office and went away and I turned again to the Bible study lesson I was dictating to a stenographer. But in the back of my mind things began to add up—\$13.50 plus \$10.00 plus \$5.00 plus \$1.00 plus 50c—exactly \$30.00! My heart ran over with joy. Thirty dollars that day was better than \$50.00, because it was exactly what we asked for!

Solemnly, earnestly, in the fear of God I say unto you that again and again, many, many times, God has that definitely and that specifically answered my prayers for material matters and even for money. I KNOW that God answers prayer. He has answered my prayers.

With less than \$10.00 in cash, in July, 1932, I went to Dallas, feeling definitely impressed of God to begin an open-air revival campaign and to organize a new church in Dallas of which I should be the pastor. Not a dollar had been promised by any friend for this purpose. Very few people in Dallas knew me. We had no seats, no money for electric lights, for advertising, for radio time; no money for living expenses. I found a vacant lot which God seemed to tell us to use and paid \$5.00 for the first week's rent. I had announced on the radio that on a certain day I would meet on that lot any who might want to come to help build benches. That morning enough money came to buy a load of lumber, the seats were built and the work began. Time would fail for me to tell of how the work grew, how the great brick tabernacle, 90x146 feet, was built, with all of it paid for in cash, how the congregation of the new church grew to 1400 members and more and how thousands of souls professed faith in Christ in seven and a half years. But God gave all the material things in the heart of the depression, in answer to prayer.

I prayed for a car and got one in three days from totally unexpected sources. I prayed earnestly in a time of distress and God gave in two days' time a check for \$1,000.00 from a man I had never seen, who had never seen me; and between us there had never been a word by mail.

And through these fifteen years since I determined to wholly trust in the Lord there has been an unending stream of wonderful answers to prayer about material things. This week, for example, we needed \$500.00 for a printing bill. I had been reading the life of C. T. Studd, and before knowing that this amount would be needed, had decided to set apart anything I might have in the bank and apply it on printing bills. Other money was at hand for *The Sword of the Lord* and through the sale of gospel literature, but there was not quite enough. And, behold, here came a letter with a check for \$25.00 from a church in Mississippi. After prayer they had felt impressed that they should have given me more for a revival three years ago. But God's timing is perfect. (Later: today, Saturday, we sent the last of the \$500.00. Praise God!) Solemnly I tell you that the definite provision of God for our needs is a regular and unfailing thing, and that literally thousands of prayers for particular, definite material needs have been answered.

Let us believe, then, that all the promises about answer to prayer apply to matters like daily bread, jobs, and money for clothes, or for the coal bill.

"What things soever ye desire when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24). This means dollars and cents!

"If ye shall ask ANY THING in my name, I will do it" (John 14:14). This means anything in the world that you need and want when you pray!

Oh, may God teach us to pray from our hearts, in sincere faith, the prayer He taught us to pray, "Give us this day our daily bread."

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